538 There was no distinction between tales for men and women, adults and children. How-
562 ever, Billie Joe said that his grandfather used to send his sisters away because certain tales were considered unfit for girls to hear. Probably each individual was familiar with all of the tales and could tell them on occasion, yet this familiarity did not lessen the eagerness with which a story was received at any telling. Favorite legends were those in which Coyote, the hero-trickster, was the chief actor. A Coyote myth invariably evoked interest and laughter, no matter how often it had been told.

538 Stories were told to adults chiefly in the evening. During the day, children would
861 gather around an old man or woman for hours, demanding tales. These were seldom for the purpose of pointing a morel. Many tales con-
[868] tained educational matter, such as directions for making tools, houses or clothing, the preparation of food, technique of the hunt, or rules for playing games; but these points were not emphasized. Ideas of cos-
[864] mology and ethical concepts were all implicit in the myths and were doubtless absorbed by everyone in childhood through the medium of the story-teller; yet there was no formalization of tales, no ritual of myth, no secrecy or sacredness.[1]

A story was sometimes ended with a little formula. At the conclusion of the tale, the teller spat upward (spraying the moisture instead of a solid stream) and said, "Rain a little; clear up again; get warm; Sun, shine and let the children play around outside." This was considered as a prayer to Qwūlēncōltēn, but was not requisite for story telling. All stories were concluded, however, with a formal phrase, "Then I came back" (xōīxEntsxaī or xīkē´kīkē´nsplāk). The individual tale-teller sometimes elaborated on the formal ending, as "Then I left them [the characters in the myth] and came back, and I have been living here ever since," or "I told him I would leave him; so I came back," or the like.

Several types of tale are distinguished: tcaptī´klāh (?), myth; insīm'a´pElūka, "French" fairy tale; kūmaīxī´ts, a narrative of a recent event.

GAMBLING AND POWER

525 Gambling was highly important in the leisure life of nearly every adult man or woman. Some men, and occasionally a woman,

[1] [For footnote, see p. 185(A), category 116. -- Analyst]

p. 185 (B)